

THE STRATEGIC ROLE OF ISLAMIC LAW IN STRENGTHENING ENTREPRENEURIAL CHARACTER EDUCATION IN THE ERA OF THE INDUSTRIAL REVOLUTION 5.0

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ABSTRACT

The purpose of the results of this study is to analyze the strategic role of Islamic law in Strengthening Education of entrepreneurial character in the era of the Industrial revolution 5.0. This research method uses qualitative with the type of library research. Primary data sources use books and journals in accordance with research studies. Data collection uses reference studies: relevant journals, books, websites and magazines. The findings of this study are from an Islamic legal perspective, through the analysis of the relationship between Islamic teachings and the spirit of entrepreneurship, it refers more to the words or sentences used by the Qur'an and as-Sunnah that are relevant in the era of digitalization. The industrial era 5.0 provides opportunities for creativity in developments through connectivity and digitalization. Compared to traditional systems that still rely on human capabilities in their work, the speed and efficiency of performance will be created in the process

ABSTRAK

Tujuan dari hasil penelitian ini adalah untuk menganalisis peran strategis hukum Islam dalam Penguatan Pendidikan karakter wirausaha di era revolusi Industri 5.0. Metode penelitian ini menggunakan kualitatif dengan jenis penelitian library research. Sumber data primer menggunakan buku dan jurnal sesuai dengan kajian penelitian. Pengumpulan data menggunakan kajian referensi: jurnal, buku, website dan majalah yang relevan. Temuan penelitian ini adalah perspektif hukum Islam, melalui analisa keterkaitan ajaran islam dengan jiwa entrepreneurship lebih merujuk pada kata atau kalimat yang dipakai al-Qur'an dan as-Sunnah yang relevan di era digitalisasi. Era industri 5.0 memberikan kesempatan berkeaktifitas dalam perkembangan melalui konektivitas dan digitalisasi. Dibandingkan sistem tradisional yang masih mengandalkan kemampuan manusia dalam pengerjaannya, kecepatan dan efisiensi kinerja akan tercipta di dalam proses

INTRODUCTION

Almost every country in the world has now entered the technological era. The rapid advancement of information and communication technology has ushered in a new pattern in all aspects of human life, including education (Bahri, 2022). Technological advances and the development of the times have a very big impact on the moral crisis in children. The development

of technology today will result in the erosion of children's morale. This is influenced by the circulation of information from social media that has a negative element content at all times always consumed by children who are not in accordance with the spectacle at basic age (Putra, 2019). One of the elements that can participate in character development in the era of the industrial revolution 4.0 is the strengthening and actualization of local cultural values.

In the business world of the society 5.0 era, it will be a challenge for Millennial businessmen, especially in Indonesia, which is still not very familiar with the existence of Society 5.0 considering that Indonesia is a developing country, especially Industry 4.0 which is currently still being lived for nine years has not been well realized considering the limited technology. Entrepreneurship in the era of Society 5.0 will actually be the latest breakthrough and of course it is very easy for businessmen to run their business if the technology used is adequate and of course ready to be used (Trisanti, 2020).

Chaidar's report (Bamualim et al, 2018) illustrates that there is a shift in construction in religion that is a challenge for religious leaders. Social media in the millennial era has become a friend as well as a place to ask questions for young Muslims in learning religion. Digitally friendly religious figures are easier to accept because they can access it easily wherever and whenever they want. Data from research in 18 districts/cities, this study found that the presence of social media has reduced the role of religious education in the family, and in educational institutions and organizations (Baihaki, 2020).

If local cultural values, excavated, developed, practiced, can provide an alternative for young people to choose character values from their culture or character values from the outside. Local cultural values can be a filter against outside influences (Paul Suparno, 2020). Philosophically, character education has actually been instilled by Ki Hajar Dewantara. The concept of education, he argues that education is the upendum to advance the growth of ethics (strength, character), mind, and body of children. Entrepreneurial character education is also in accordance with the theory of character education from the Ministry of National Education of the Republic of Indonesia. In Kontek Mikro, character education is centered on formal and non-formal education units holistically (Hermany, 2019).

Thus the importance of working hard with the initial goal of prospering oneself, the field of entrepreneurship becomes one of the choices that can be realized by all walks of life. However, it is realized that the process of achieving a successful entrepreneur is not an easy thing, because it requires a strong intention from individuals, skills, creativity and innovation, as well as the courage to take risks. So it needs support from other parties to help individuals who want to be involved in entrepreneurial activities so that they dare to start real actions, through entrepreneurship education (Hasan, 2020). The main role of Islamic entrepreneurship in economic development is as a driver of the nation's economy which in this case has a different impact on each country. Typical Islamic entrepreneurship also has a role as a strategy planner and guardian of development through the improvement of skills and expertise of human resources based on the Qur'an and Hadith. According to the results of research by Jutin Doran, Noirin Mc Carthy and Marie O'Connor, entrepreneurial attitudes were found to stimulate GDP per capita in high-income countries while entrepreneurial activity was found to have a negative effect in middle/low income countries) (Chrysnaputra & Pangestoeti, 2021). Peter F. Drucker says that

entrepreneurship is the ability to create something new and different. Meanwhile, Zimmerer interprets entrepreneurship as a process of applying creativity and innovation in solving problems and finding opportunities to improve lives (businesses) (Suarda, 2014). The development of the times is fast-paced, requiring humans to have quality and dare to compete. Competition sometimes makes humans forget the norm. To overcome this problem, religion is needed as a way of life (Fadli, 2021).

Society 5.0 was created as a solution to the Revolution 4.0 which was feared to degrade humanity and human character. In this era of Society 5.0, character values must be developed, empathy and tolerance must be fostered along with the development of competencies that think critically, innovatively, and creatively. Society 5.0 aims to integrate virtual space and physical space into one so that everything is easy by being equipped with artificial intelligence (Al-butary et al., 2021). Society 5.0, *artificial intelligence (artificial intelligence)* will transform big data collected through the internet in all areas of life (*the Internet of Things*) into a new wisdom, which will be dedicated to improving human ability to open opportunities for humanity. This transformation will help humans to live a more meaningful life. Through Society 5.0, artificial intelligence in paying attention to the humanitarian side will transform millions of data collected through the internet in all areas of life. Of course, it is hoped that it will become a new wisdom in the order of society. It is undeniable that this transformation will help human beings to live a more meaningful life. In Society 5.0, it is also emphasized the need to balance economic achievement with solving social problems (Suhaemah, 2021).

The legal *istinbat* with the approach of the concept of *istiṣlāḥ* cannot necessarily be dialogued with an emerging phenomenon, unless it meets some requirements. Al-Syatibi put forward three conditions that must be met in applying the concept of *istiṣlāḥ*, namely (a) benefit must be logical so that the domain of worship cannot be reached by the concept of *istiṣlāḥ*, (b) benefit must not conflict with the purpose of sharia, (c) benefit in order to maintain the benefit of *dharuri* and reject *mafsadat* in religion. The factors that drive *fukaha* in applying the concept of *istiṣlāḥ* rest on four factors, namely attracting benefits (*jalb al-maṣālih*), rejecting *mafsadat* (*dar'u al-mafāsid*), closing preventive paths/efforts (*sadd al-ẓarī'ah*) and changing times (*taghayyur al-zaman*).¹⁷ The principle is very urgently applied in addressing contemporary problems in Islamic law, given the true flexible and dynamic nature of Islamic law (Dita Anis Zafani, 2020).

According to Zimmerer and Scarborough, entrepreneurship is a science that studies a person's values, abilities, behavior in facing life challenges (business). Entrepreneurship is a science that has the object of the ability to create something new and different (Bahri, 2018). According to Peggy A. Lambing and Charles R. Kuehl entrepreneurship is a "creative" business that builds one value from the non-existent to exist and can be enjoyed by the crowd (Wazin, 2013). In today's technological era, technology plays a very important role in adding to the spirit of entrepreneurship, especially the millennial generation who are active and 'technologically literate'. Based on research conducted by Dina Mardiana & Daniar Chandra Anggraini (Rosenda, 2021) as one of the real forms of the information revolution, the internet has created a convergence of media through digital networks. The process of merging or converging will be able to run well. It can be accepted by the wider community including the academic community through dissemination channels that make other people aware that there are changes and technological

developments. Therefore, internet-based computer technology is aimed at effectiveness, efficiency, improving the quality of learning, and as a medium for business development.

Another character that entrepreneurs need to have is the desire to take responsibility. Being responsible for all decisions taken causes it to generate trust from consumers. On the contrary, entrepreneurs who have no sense of responsibility will be abandoned by consumers. Preference for intermediate risks and successful risks is an important thing that is also an entrepreneurial character. No one expects failure in their business. Therefore they will strive to lead to success with various forces and efforts. In fact, they must also have an entrepreneurial character with an orientation of stimuli by feedback (from consumers) for their success) (Arifah & Nurhayati, 2020).

The era of the industrial revolution 5.0 occurred due to the impact of the 4.0 revolution (Indramawan & Hafidhoh, 2019). Society 5.0 can be interpreted as a society where every need must be adjusted to the lifestyle standards (life style) of each community as well as product services that are of high quality and provide a sense of comfort to everyone. One of the fundamental implications of the challenges of the industrial revolution 5.0 is on the educational element. The rapid and massive development of technology requires the education sector to be able to adapt to the digitalization of the emerging education system. The challenges of the industrial revolution era 5.0 need to be packaged and prepared carefully, so that they will be in line with developments (Sukarno, 2020).

According to Fukuyama (Hendarsyah, 2019) that society 5.0 was proposed by the Japanese government is a clear concept. It was drafted in the fifth Basic Science and Technology Plan by the Council on Science, Technology and Innovation, and approved by a Cabinet decision in January 2016. The stages of *society (society)* based on human history. Society 1.0 is defined as a group of people who gather and hunt in life, then harmoniously coexist with nature, starting with the creation of man. Society 2.0 formed a group based on agricultural cultivation, organization improvement and nation-building, starting from 13,000 BC. Society 3.0 is a society that promotes industrialization through the industrial revolution 1.0, starting from the end of the 18th century. Society 4.0 is an information society that realizes an increase in added value by connecting intangible assets as an information network, starting from the middle of the 20th century. In this stage, society 5.0 is an information society built on society 4.0, which aims for a more prosperous society.

The digital revolution is experiencing its peak today with the birth of digital technology that has a massive impact on human life around the world. The current or fourth-generation industrial revolution is driving automation systems in all processes of activity. The increasingly massive internet technology has not only connected millions of people around the world but has also become a base for online trade and transportation transactions. The emergence of online transportation businesses such as Gojek, Uber and Grab shows that the integration of human activities with information technology and the economy is increasing. The development of autonomous vehicle technology, drones, social media applications, biotechnology and nanotechnology further confirms that the world and human life have fundamentally changed (Predy et al., 2019). Based on the background of this research is to analyze the role of Islamic law strengthening entrepreneurial character education in the era of the Industrial Revolution 5.0.

RESEARCH METHODS

The method used in this writing is the library method (library research). Methods are used to find out the validity of a study, using various techniques. The purpose of this study is to in-depth search for data on the theme under study to find 'temporary answers' to the problems found at the beginning before the study. Methods in searching, collecting and analyzing data sources to be processed and presented in the form of literature research reports based on research that has not been or that has been published. According to Sarwono (2006) the literature study method is to study various reference books and the results of previous research that are similar and useful for obtaining a theoretical basis regarding the maslah to be studied. Meanwhile, according to (Sugiyono, 2012) Literature study is a data collection technique by reviewing various books, literature, notes, and various reports related to the problem to be solved. While (Arikunto, 2006) explaining literature studies in research is a method of collecting data by looking for information through books, magazines, newspapers and other literature that aims to form a theoretical foundation. So in this paper, the author uses the literature method with the aim of looking for several references related to the role of Islamic law in strengthening entrepreneurial character education in the era of the Industrial Revolution 5.0.

RESULTS AND DISCUSSION

Islamic Law in Strengthening Entrepreneurial Character Education

The sources of law that form the basis in Islamic business law are the Qur'an and As-Sunnah as well as the ijihad method i.e. qiyas, ijma, mashlahah, istishab, syar'u man qablana, qaul ash-Shahabah and 'Urf. The ijihad method is a method used by scholars in establishing a law in Islam that has no nash in it. Each mujtahid has different methods so that it has implications for differences in the matter of fiqh muamalah. A franchise is a form of cooperation agreement (syirkah) whose content gives special rights and authority to the receiving party. Franchising is a mutual agreement, because both the franchisor and the franchisee are both obliged to fulfill certain prestas. Here's why franchising is categorized as a form of syirkah(Yusuf, 2009). Franchising is a mutually beneficial cooperation, meaning that franchise business can indeed be said to be a category of syirkah in Islamic law, (a) there are achievements for franchisees, this is the same as syirkah, (b) there are goods, services and energy that meet one of the requirements of syirkah and (c) there are two or more people who transact, agree, certain things, are written (recorded) and for certain reasons in accordance with the requirements of syirkah.

The search for the concept of entrepreneurship in an Islamic perspective, through the analysis of the relationship between Islamic teachings and entrepreneurship itself, refers more to the words or sentences used by the Qur'an and as-Sunnah that are relevant to entrepreneurship. In this case there are several words, such as al-"amal, al-kasb, al-fi"il, as-sa"yu, an-nashru, and ash- sa"n. although each word has different meanings and implications, but in general the string of words means to work, strive, seek sustenance, and explore (to work) (Darwis, 2017). One alternative solution to the Islamic economic system is to mobilize Muslim entrepreneurs with motivations that contain quranic fikroh and assunah. We cannot deny that the growth of Islamic business institutions, financial services and Islamic banking is quite rampant and mushrooming in Indonesia. However, when compared to the existence of institutions, which are based on the

system of capitalism, the economic institutions that are labeled as Islamic sharia are only around 5% (Retnanto, 2014).

Implications of entrepreneurial character in the era of industrial revolution 5.0

In the development of the 5.0 era, characters or individuals with integrity are certainly very necessary and needed once. This is considering the 5.0 era, which is known to have many personal shortcomings, who have integrity and insight. Individuals who lack integrity can occur due to lifestyles and the influence of westernized styles, which according to the author has also softened the culture that exists in their own country (Sukarno, 2020). The development of internet network-based technology can provide added value, this can be seen from the exchange of information and communication not only between humans and machines, but between the machines themselves (Roblek 2016). Entrepreneurship in the age of digitalization has its own challenges, where the interaction of business actors is not only fellow humans but also with machines connected to the network. This industrial era is developing through connectivity and digitalization and is able to increase manufacturing efficiency and product quality. Compared to traditional systems that still rely on human capabilities in their work, speed and efficiency of performance will be created in the production process when humans and machines have been integrated through the machine itself, and this will provide added value (Akbar et al., 2021).

CONCLUSION

The sources of law that form the basis in Islamic law are the Qur'an and As-Sunnah as well as the ijihad method i.e. qiyas, ijma, mashlahah, istishab, syar'u man qablana, qaul ash-Shahabiah and 'Urf. The implications of this study provide an illustration that the existence of Islamic law built for the education of entrepreneurial character in the era of digitalization, especially in the era of the Industrial revolution 5.0 will contribute to millineals in developing their business which really emphasizes aspects of Islamic law based on the Qur'an and hadith with entrepreneurial character a la prophet muhammad SAW although in the age of digitalization this will have a considerable impact in fostering entrepreneurial character education.

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